

ESSAYS ON THE GITA

OUR DEMAND AND NEED FROM THE GITA

The world abounds with scriptures sacred and profane, with revelations and half-revelations, with religions and philosophies, sects and schools and systems. To these the many minds of a half-ripe knowledge or no knowledge at all attach themselves with exclusiveness and passion and will have it that this or the other book is alone the eternal Word of God and all others are either impostures or at best imperfectly inspired, that this or that philosophy is the last word of the reasoning intellect and other systems are either errors or saved only by such partial truth in them as links them to the one true philosophical cult. Even the discoveries of physical Science have been elevated into a creed and in its name religion and spirituality banned as ignorance and superstition, philosophy as frippery and moonshine. And to these bigoted exclusions and vain wranglings even the wise have often lent themselves, misled by some spirit of darkness that has mingled with their light and overshadowed it with some cloud of intellectual egoism or spiritual pride. Mankind seems now indeed inclined to grow a little

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modester and wiser; we no longer slay our fellows in the name of God's truth or because they have minds differently trained or differently constituted from ours; we are less ready to curse and revile our neighbour because he is wicked or presumptuous enough to differ from us in opinion; we are ready even to admit that Truth is everywhere and cannot be our sole monopoly; we are beginning to look at other religions and philosophies for the truth and help they contain and no longer merely in order to damn them as false or criticise what we conceive to be their errors. But we are still apt to declare that our truth gives us *the* supreme knowledge which other religions or philosophies have missed or only imperfectly grasped so that they deal either with subsidiary and inferior aspects of the truth of things or can merely prepare less evolved* minds for the heights to which we have arrived. And we are still prone to force upon ourselves or others the whole sacred mass of the book or gospel we admire, insisting that all shall be accepted as eternally valid truth and no iota or underline or diæresis denied its part of the plenary inspiration.

It may therefore be useful in approaching an ancient Scripture, such as the Veda, Upanishads or Gita to indicate precisely the spirit in which we approach it and what exactly we think we may derive from it that is of value to humanity and its future. First of all, there is undoubtedly a Truth one and eternal which we are seeking, from which all other

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truth derives, by the light of which all other truth finds its right place, explanation and relation to the scheme of knowledge. But precisely for that reason it cannot be shut up in a single trenchant formula, it is not likely to be found in its entirety or in all its bearings in any single philosophy or scripture or uttered altogether and for ever by any one teacher, thinker, prophet or Avatar. Nor has it been wholly found by us if our view of it necessitates the intolerant exclusion of the truth underlying other systems; for when we reject passionately, we mean simply that we cannot appreciate and explain. Secondly, this Truth, though it is one and eternal, expresses itself in Time and through the mind of man; therefore every Scripture must necessarily contain two elements, one temporary, perishable, belonging to the ideas of the period and country in which it was produced, the other eternal and imperishable and applicable in all ages and countries. Moreover, in the statement of the Truth the actual form given to it, the system and arrangement, the metaphysical and intellectual mould, the precise expression used must be largely subject to the mutations of Time and cease to have the same force; for the human intellect modifies itself always; continually dividing and putting together it is obliged to shift its divisions continually and to rearrange its syntheses; it is always leaving old expression and symbol for new or, if it uses the old, it so changes its connotation or at least its exact content and association that we

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can never be quite sure of understanding an ancient book of this kind precisely in the sense and spirit it bore to its contemporaries. What is of entirely permanent value is that which besides being universal has been experienced, lived and seen with a higher than the intellectual vision.

I hold it therefore of small importance to extract from the Gita its exact metaphysical connotation as it was understood by the men of the time, —even if that were accurately possible. That it is not possible, is shown by the divergence of the original commentaries which have been and are still being written upon it; for they all agree in each disagreeing with all the others, each finds in the Gita its own system of metaphysics and trend of religious thought. Nor will even the most painstaking and disinterested scholarship and the most luminous theories of the historical development of Indian philosophy save us from inevitable error. But what we can do with profit is to seek in the Gita for the actual living truths it contains, apart from their metaphysical form, to extract from it what can help us or the world at large and to put it in the most natural and vital form and expression we can find that will be suitable to the mentality and helpful to the spiritual needs of our present-day humanity. No doubt in this attempt we may mix a good deal of error born of our own individuality and of the ideas in which we live, as did greater men before us, but if we steep ourselves in the spirit of this great Scrip-

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ture and, above all, if we have tried to live in that spirit, we may be sure of finding in it as much real truth as we are capable of receiving as well as the spiritual influence and actual help that, personally, we were intended to derive from it. And that is after all what Scriptures were written to give; the rest is academical disputation or theological dogma. Only those Scriptures, religions, philosophies which can be thus constantly renewed, relived, their stuff of permanent truth constantly reshaped and developed in the inner thought and spiritual experience of a developing humanity, continue to be of living importance to mankind. The rest remain as monuments of the past, but have no actual force or vital impulse for the future.

In the Gita there is very little that is merely local or temporal and its spirit is so large, profound and universal that even this little can easily be universalised without the sense of the teaching suffering any diminution or violation; rather by giving an ampler scope to it than belonged to the country and epoch, the teaching gains in depth, truth and power. Often indeed the Gita itself suggests the wider scope that can in this way be given to an idea in itself local or limited. Thus it dwells on the ancient Indian system and idea of sacrifice as an interchange between gods and men,—a system and idea which have long been practically obsolete in India itself and are no longer real to the general human mind; but we find here a sense so entirely subtle, figurative and

symbolic given to the word "sacrifice" and the conception of the gods is so little local or mythological, so entirely cosmic and philosophical that we can easily accept both as expressive of a practical fact of psychology and general law of Nature and so apply them to the modern conceptions of interchange between life and life and of ethical sacrifice and self-giving as to widen and deepen these and cast over them a more spiritual aspect and the light of a profounder and more far-reaching Truth. Equally the idea of action according to the Shastra, the fourfold order of society, the allusion to the relative position of the four orders or the comparative spiritual disabilities of Shudras and women seem at first sight local and temporal, and, if they are too much pressed in their literal sense, narrow so much at least of the teaching, deprive it of its universality and spiritual depth and limit its validity for mankind at large. But if we look behind to the spirit and sense and not at the local name and temporal institution, we see that here too the sense is deep and true and the spirit philosophical, spiritual and universal. By Shastra we perceive that the Gita means the law imposed on itself by humanity as a substitute for the purely egoistic action of the natural unregenerate man and a control on his tendency to seek in the satisfaction of his desire the standard and aim of his life. We see too that the fourfold order of society is merely the concrete form of a spiritual truth which is itself independent of the form;

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it rests on the conception of right works as a rightly ordered expression of the nature of the individual being through whom the work is done, that nature assigning him his line and scope in life according to his inborn quality and his self-expressive function. Since this is the spirit in which the Gita advances its most local and particular instances, we are justified in pursuing always the same principle and looking always for the deeper general truth which is sure to underlie whatever seems at first sight merely local and of the time. For we shall find always that the deeper truth and principle is implied in the grain of the thought even when it is not expressly stated in its language.

Nor shall we deal in any other spirit with the element of philosophical dogma or religious creed which either enters into the Gita or hangs about it owing to its use of the philosophical terms and religious symbols current at the time. When the Gita speaks of Sankhya and Yoga, we shall not discuss beyond the limits of what is just essential for our statement, the relations of the Sankhya of the Gita with its one Purusha and strong Vedantic colouring to the non-theistic or "atheistic" Sankhya that has come down to us bringing with it its scheme of many Purushas and one Prakriti, nor of the Yoga of the Gita, many-sided, subtle, rich and flexible to the theistic doctrine and the fixed, scientific, rigorously defined and graded system of the Yoga of Patanjali. In the Gita the Sankhya and Yoga

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are evidently only two convergent parts of the same Vedantic truth or rather two concurrent ways of approaching its realisation, the one philosophical, intellectual, analytic, the other intuitional, devotional, practical, ethical, synthetic, reaching knowledge through experience. The Gita recognises no real difference in their teachings. Still less need we discuss the theories which regard the Gita as the fruit of some particular religious system or tradition. Its teaching is universal whatever may have been its origins.

The philosophical system of the Gita, its arrangement of truth, is not that part of its teaching which is the most vital, profound, eternally durable; but most of the material of which the system is composed, the principal ideas suggestive and penetrating which are woven into its complex harmony, are eternally valuable and valid; for they are not merely the luminous ideas or striking speculations of a philosophic intellect, but rather enduring truths of spiritual experience, verifiable facts of our highest psychological possibilities which no attempt to read deeply the mystery of existence can afford to neglect. Whatever the system may be, it is not, as the commentators strive to make it, framed or intended to support any exclusive school of philosophical thought or to put forward predominantly the claims of any one form of Yoga. The language of the Gita, the structure of thought, the combination and balancing of ideas belong neither to the temper of a sectarian

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teacher nor to the spirit of a rigorous analytical dialectics cutting off one angle of the truth to exclude all the others ; but rather there is a wide, undulating, encircling movement of ideas which is the manifestation of a vast synthetic mind and a rich synthetic experience. This is one of those great syntheses in which Indian spirituality has been as rich as in its creation of the more intensive, exclusive movements of knowledge and religious realisation that follow out with an absolute concentration one clue, one path to its extreme issues. It does not cleave asunder, but reconciles and unifies.

The thought of the Gita is not pure Monism although it sees in one unchanging, pure, eternal Self the foundation of all cosmic existence, nor Mayavada although it speaks of the Maya of the three modes of Prakriti omnipresent in the created world ; nor is it qualified Monism although it places in the One his eternal supreme Prakriti manifested in the form of the Jiva and lays most stress on dwelling in God rather than dissolution as the supreme state of spiritual consciousness ; nor is it Sankhya although it explains the created world by the double principle of Purusha and Prakriti ; nor is it Vaishnava Theism although it presents to us Krishna, who is the Avatara of Vishnu according to the Puranas, as the supreme Deity and allows no essential difference nor any actual superiority of the status of the indefinable relationless Brahman over that of this Lord of beings who is the Master of the universe and

the Friend of all creatures. Like the earlier spiritual synthesis of the Upanishads this later synthesis at once spiritual and intellectual avoids naturally every such rigid determination as would injure its universal comprehensiveness. Its aim is precisely the opposite to that of the polemist commentators who found this Scripture established as one of the three highest Vedantic authorities and attempted to turn it into a weapon of offence and defence against other schools and systems. The Gita is not a weapon for dialectical warfare ; it is a gate opening on the whole world of spiritual truth and experience and the view it gives us embraces all the provinces of that supreme region. It maps out, but it does not cut up or build walls or hedges to confine our vision.

There have been other syntheses in the long history of Indian thought. We start with the Vedic synthesis of the psychological being of man in its highest flights and widest rangings of divine knowledge, power, joy, life and glory with the cosmic existence of the gods, pursued behind the symbols of the material universe into those superior planes which are hidden from the physical sense and the material mentality. The crown of this synthesis was in the experience of the Vedic Rishis something divine, transcendent and blissful in whose unity the increasing soul of man and the eternal divine fullness of the cosmic godheads meet perfectly and fulfil themselves. The Upanishads take up this crowning experience of the earlier seers and make it their

starting point for a high and profound synthesis of spiritual knowledge; they draw together into a great harmony all that had been seen and experienced by the inspired and liberated knowers of the Eternal throughout a great and fruitful period of spiritual seeking. The Gita starts from this Vedantic synthesis and upon the basis of its essential ideas builds another harmony of the three great means and powers, Love, Knowledge and Works, through which the soul of man can directly approach and cast itself into the Eternal. There is yet another, the Tantric,* which though less subtle and spiritually profound, is even more bold and forceful than the synthesis of the Gita,—for it seizes even upon the obstacles to the spiritual life and compels them to become the means for a richer spiritual conquest and enables us to embrace the whole of Life in our divine scope as the Lila† of the Divine; and in some directions it is more immediately rich and fruitful, for it brings forward into the foreground along with divine knowledge, divine works and an enriched devotion of divine Love, the secrets also of the Hatha and Raja Yogas, the use of the body and of mental askesis for the opening up of the divine life on all its planes, to which the Gita gives only a passing and perfunctory attention. Moreover it grasps at that idea of the divine perfectibility of man, possessed by

* All the Puranic tradition, it must be remembered, draws the richness of its contents from the Tantra.

† The cosmic Play.

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the Vedic Rishis but thrown into the background by the intermediate ages, which is destined to fill so large a place in any future synthesis of human thought, experience and aspiration.

We of the coming day stand at the head of a new age of development which must lead to such a new and larger synthesis. We are not called upon to be orthodox Vedantins of any of the three schools or Tantrics or to adhere to one of the theistic religions of the past or to entrench ourselves within the four corners of the teaching of the Gita. That would be to limit ourselves and to attempt to create our spiritual life out of the being, knowledge and nature of others, of the men of the past, instead of building it out of our own being and potentialities. We do not belong to the past dawns, but to the noons of the future. A mass of new material is flowing into us; we have not only to assimilate the influences of the great theistic religions of India and of the world and a recovered sense of the meaning of Buddhism, but to take full account of the potent though limited revelations of modern knowledge and seeking; and, beyond that, the remote and dateless past which seemed to be dead is returning upon us with an effulgence of many luminous secrets long lost to the consciousness of mankind but now breaking out again from behind the veil. All this points to a new, a very rich, a very vast synthesis; a fresh and widely embracing harmonisation of our gains is both an intellectual and a spiritual necessity of the future.

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But just as the past syntheses have taken those which preceded them for their starting-point, so also must that of the future, to be on firm ground, proceed from what the great bodies of realised spiritual thought and experience in the past have given. Among them the Gita takes a most important place.

Our object, then, in studying the Gita will not be a scholastic or academical scrutiny of its thought, nor to place its philosophy in the history of metaphysical speculation, nor shall we deal with it in the manner of the analytical dialectician. We approach it for help and light and our aim must be to distinguish its essential and living message, that in it on which humanity has to seize for its perfection and its highest spiritual welfare.

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The peculiarity of the Gita among the great religious books of the world is that it does not stand apart as a work by itself, the fruit of the spiritual life of a creative personality like Christ, Mahomed or Buddha or of an epoch of pure spiritual searching like the Veda and Upanishads, but is given as an episode in an epic history of nations and their wars and men and their deeds and arises out of a critical moment in the soul of one of its leading personages face to face with the crowning action of his life, a work terrible, violent and sanguinary, at the point when he must either recoil from it altogether or carry it through to its inexorable completion. It matters little whether or no, as modern criticism supposes, the Gita is a later composition inserted into the mass of the Mahabharata by its author in order to invest its teaching with the authority and popularity of the great national epic. There seem to me to be strong grounds against this supposition for which, besides, the evidence, extrinsic or internal, is in the last degree scanty and insufficient. But even if it be sound, there remains the fact that the author has not only taken pains to interweave his work inextricably into the vast web of the larger poem, but is careful again and again to remind us of the situation from which the teaching has arisen ; he returns to it promi-

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nently, not only at the end, but in the middle of his profoundest philosophical disquisitions. We must accept the insistence of the author and give its full importance to this recurrent preoccupation of the Teacher and the disciple. The teaching of the Gita must therefore be regarded not merely in the light of a general spiritual philosophy or ethical doctrine, but as bearing upon a practical crisis in the application of ethics and spirituality to human life. For what that crisis stands, what is the significance of the battle of Kurukshetra and its effect on Arjuna's inner being, we have first to determine if we would grasp the central drift of the ideas of the Gita.

Very obviously a great body of the profoundest teaching cannot be built round an ordinary occurrence which has no gulfs of deep suggestion and hazardous difficulty behind its superficial and outward aspects and can be governed well enough by the ordinary everyday standards of thought and action. There are indeed three things in the Gita which are spiritually significant, almost symbolic, typical of the profoundest relations and problems of the spiritual life and of human existence at its roots ; they are the divine personality of the Teacher, his characteristic relations with his disciple and the occasion of his teaching. The teacher is God himself descended into humanity ; the disciple is the first, as we might say in modern language, the representative man of his age, closest friend and chosen instrument of the Avatar, his protagonist in an immense

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work and struggle the secret purpose of which is unknown to the actors in it, known only to the incarnate Godhead who guides it all from behind the veil of his unfathomable mind of knowledge; the occasion is the violent crisis of that work and struggle at the moment when the anguish and moral difficulty and blind violence of its apparent movements forces itself with the shock of a visible revelation on the mind of its representative man and raises the whole question of the meaning of God in the world and the goal and drift and sense of human life and conduct.

India has from ancient times held strongly a belief in the reality of the Avatara, the descent into form, the revelation of the Godhead in humanity. In the West this belief has never really stamped itself upon the mind because it has been presented through exoteric Christianity as a theological dogma without any roots in the reason and general consciousness and attitude towards life. But in India it has grown up and persisted as a logical outcome of the Vedantic view of life and taken firm root in the consciousness of the race. All existence is a manifestation of God because He is the only existence and nothing can be except as either a real figuring or else a figment of that one reality. Therefore every conscious being is in part or in some way a descent of the Infinite into the apparent finiteness of name and form. But it is a veiled manifestation and there is a gradation between the supreme being* of the Divine and the

* *Para bhava.*

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consciousness shrouded partly or wholly by ignorance of self in the finite. The conscious embodied soul† is the spark of the divine Fire and that soul in man opens out to self-knowledge as it develops out of ignorance of self into self-being. The Divine also, pouring itself into the forms of the cosmic existence, is revealed ordinarily in an efflorescence of its powers, in energies and magnitudes of its knowledge, love, joy, developed force of being,‡ in degrees and faces of its divinity. But when the divine Consciousness and Power, taking upon itself the human form and the human mode of action, possesses it not only by powers and magnitudes, by degrees and outward faces of itself but out of its eternal self-knowledge, when the Unborn knows itself and acts in the frame of the mental being and the appearance of birth, that is the height of the conditioned manifestation; it is the full and conscious descent of the Godhead, it is the Avatara.

The Vaishnava form of Vedantism which has laid most stress upon this conception expresses the relation of God in man to man in God by the double figure of Nara-Narayana, associated historically with the origin of a religious school very similar in its doctrines to the teaching of the Gita. Nara is the human soul which, eternal companion of the Divine, finds itself only when it awakens to that companionship and begins, as the Gita would say, to live in God. Narayana is the divine Soul always present

† *Dehi.*

‡ *Vibhuti.*

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in our humanity, the secret guide, friend and helper of the human being, the "Lord who abides within the heart of creatures" of the Gita; when within us the veil of that secret sanctuary is withdrawn and man speaks face to face with God, hears the divine voice, receives the divine light, acts in the divine power, then becomes possible the supreme uplifting of the embodied human conscious-being into the unborn and eternal. He becomes capable of that dwelling in God and giving up of his whole consciousness into the Divine which the Gita upholds as the best or highest secret of things, *uttamam rahasyam*. When this eternal divine Consciousness always present in every human being, this God in man, takes possession partly* or wholly of the human consciousness and becomes in visible human shape the guide, teacher, leader of the world, not as those who living in their humanity yet feel something of the power or light or love of the divine Gnosis informing and conducting them, but out of that divine Gnosis itself, direct from its central force and plenitude, then we have the manifest Avatar. The inner Divinity is the eternal Avatar in man; the human manifestation is its sign and development in the external world.

When we thus understand the conception of Avatarhood, we see that whether for the funda-

* Chaitanya, the Avatar of Nadiya, is said to have been thus partly or occasionally occupied by the divine Consciousness and Power.

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mental teaching of the Gita, our present subject, or for spiritual life generally the external aspect has only a secondary importance. Such controversies as the one that has raged in Europe over the historicity of Christ, would seem to a spiritually-minded Indian largely a waste of time; he would concede to it a considerable historical, but hardly any religious importance; for what does it matter in the end whether a Jesus son of the carpenter Joseph was actually born in Nazareth or Bethlehem, lived and taught and was done to death on a real or trumped-up charge of sedition, so long as we can know by spiritual experience the inner Christ, live uplifted in the light of his teaching and escape from the yoke of the natural Law by that atonement of man with God of which the crucifixion is the symbol? If the Christ, God made man, lives within our spiritual being, it would seem to matter little whether or not a son of Mary physically lived and suffered and died in Judaea. So too the Krishna who matters to us is the eternal incarnation of the Divine and not the historical teacher and leader of men.

In seeking the kernel of the thought of the Gita we need, therefore, only concern ourselves with the spiritual significance of the human-divine Krishna of the Mahabharata who is presented to us as the teacher of Arjuna on the battle-field of Kurukshetra. The historical Krishna, no doubt, existed. We meet the name first in the Chhandogya Upanishad where all we can gather about him is that he was well

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known in spiritual tradition as a knower of the Brahman, so well known indeed in his personality and the circumstances of his life that it was sufficient to refer to him by the name of his mother as Krishna son of Devaki for all to understand who was meant. In the same Upanishad we find mention of King Dhritarashtra son of Vichitravirya, and since tradition associated the two together so closely that they are both of them leading personages in the action of the Mahabharata, we may fairly conclude that they were actually contemporaries and that the epic is to a great extent dealing with historical characters and in the war of Kurukshetra with a historical occurrence imprinted firmly on the memory of the race. We know too that Krishna and Arjuna were the object of religious worship in the pre-Christian centuries; and there is some reason to suppose that they were so in connection with a religious and philosophical tradition from which the Gita may have gathered many of its elements and even the foundation of its synthesis of knowledge, devotion and works, and perhaps also that the human Krishna was the founder, restorer or at the least one of the early teachers of this school. The Gita may well in spite of its later form represent the outcome in Indian thought of the teaching of Krishna and the connection of that teaching with the historical Krishna, with Arjuna and with the war of Kurukshetra may be something more than a dramatic fiction. In the Mahabharata Krishna is represented both as the

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historical character and the Avatar ; his worship and Avatarhood must therefore have been well established by the time—apparently from the fifth to the first centuries B. C.—when the old story and poem or epic tradition of the Bharatas took its present form. There is a hint also in the poem of the story or legend of the Avatar's early life in Vrindavan which, as developed by the Puranas into an intense and powerful spiritual symbol, has exercised so profound an influence on the religious mind of India. We have also in the Harivansha an account of the life of Krishna, very evidently full of legends, which perhaps formed the basis of the Puranic accounts.

But all this, though of considerable historical importance, has none whatever for our present purpose. We are concerned only with the figure of the divine Teacher as it is presented to us in the Gita and with the Power for which it there stands in the spiritual illumination of the human being. The Gita accepts the human Avatarhood ; for the Lord speaks of the repeated, the constant* manifestation of the Divine in humanity, when He the eternal Unborn assumes by his Maya, by the power of the infinite Consciousness to clothe itself apparently in finite forms, the conditions of becoming which we call birth. But it is not this upon which stress is laid, but on the transcendent, the cosmic and the internal Divine ; it is on the Source of all things and the Master of all and on the Godhead secret in man.

**Bahuni me vyatitani...Sambhavami yuge yuge.*

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It is this internal divinity who is meant when the Gita speaks of the doer of violent Asuric austerities troubling the God within or of the sin of those who despise the Divine lodged in the human body or of the same Godhead destroying our ignorance by the blazing lamp of knowledge. It is then the eternal Avatar, this God in man, the divine Consciousness always present in the human being who manifested in a visible form speaks to the human soul in the Gita, illumines the meaning of life and the secret of divine action and gives it the light of the divine knowledge and guidance and the assuring and fortifying word of the Master of existence in the hour when it comes face to face with the painful mystery of the world. This is what the Indian religious consciousness seeks to make near to itself in whatever form, whether in the symbolic human image it enshrines in its temples or in the worship of its Avatars or in the devotion to the human Guru through whom the voice of the one world-Teacher makes itself heard. Through these it strives to awaken to that inner voice, unveil that form of the Formless and stand face to face with that manifest divine Power, Love and Knowledge. " . . .

Secondly, there is the typical, almost the symbolic significance of the human Krishna who stands behind the great action of the Mahabharata, not as its hero, but as its secret centre and hidden guide. That action is the action of a whole world of men and nations, some of whom have come as helpers of

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an effort and result by which they do not personally profit, and to these he is a leader, some as its opponents and to them he also is an opponent, the baffler of their designs and their slayer and he seems even to some of them an instigator of all evil and destroyer of their old order and familiar world and secure conventions of virtue and good ; some are representatives of that which has to be fulfilled and to them he is counsellor, helper, friend. Where the action pursues its natural course or the doers of the work have to suffer at the hands of its enemies and undergo the ordeals which prepare them for mastery, the Avatar is unseen or appears only for occasional comfort and aid, but at every crisis his hand is felt, yet in such a way that all imagine themselves to be the protagonists and even Arjuna, his nearest friend and chief instrument, does not perceive that he is an instrument and has to confess at last that all the while he did not really know his divine Friend. He has received counsel from his wisdom, help from his power, has loved and been loved, has even adored without understanding his divine nature ; but he has been guided like all others through his own egoism and the counsel, help and direction have been given in the language and received by the thoughts of the Ignorance. Until the moment when all has been pushed to the terrible issue of the struggle on the field of Kurukshetra and the Avatar stands at last, still not as fighter, but as the charioteer in the battle-

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car which carries the destiny of the fight, he has not revealed Himself even to those whom he has chosen.

Thus the figure of Krishna becomes, as it were, the symbol of the divine dealings with humanity. Through our egoism and ignorance we are moved, thinking that we are the doers of the work, vaunting of ourselves as the real causes of the result, and that which moves us we see only occasionally as some vague or even some human and earthly fountain of knowledge, aspiration, force, some Principle or Light or Power which we acknowledge and adore without knowing what it is until the occasion arises that forces us to stand arrested before the Veil. And the action in which this divine figure moves is the whole wide action of man in life, not merely the inner life, but all this obscure course of the world which we can judge only by the twilight of the human reason as it opens up dimly before our uncertain advance the little span in front. This is the distinguishing feature of the Gita that it is the culmination of such an action which gives rise to its teaching and assigns that prominence and bold relief to the gospel of works which it enunciates with an emphasis and force we do not find in other Indian Scriptures. Not only in the Gita, but in other passages of the Mahabharata we meet with Krishna declaring emphatically the necessity of action, but it is here that he reveals its secret and the divinity behind our works.

The symbolic companionship of Arjuna and Krishna, the human and the divine soul, is expressed

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elsewhere in Indian thought, in the heavenward journey of Indra and Kutsa seated in one chariot, in the figure of the two birds upon one tree in the Upanishad, in the twin figures of Nara and Narayana, the seers who do *tapasya* together for the knowledge. But in all three it is the idea of the divine knowledge in which, as the Gita says, all action culminates that is in view; here it is instead the action which leads to that knowledge and in which the divine Knower figures himself. Arjuna and Krishna, this human and this divine, stand together not as seers in the peaceful hermitage of meditation, but as fighter and holder of the reins in the clamorous field, in the midst of the hurtling shafts, in the chariot of battle. The Teacher of the Gita is therefore not only the God in man who unveils himself in the word of knowledge, but the God in man who moves our whole world of action, by and for whom all our humanity exists and struggles and labours, towards whom all human life travels and progresses. He is the secret Master of works and sacrifice and the Friend of the human peoples.

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Such then is the divine Teacher of the Gita, the eternal Avatar, the Divine who has descended into the human consciousness, the Lord seated within the heart of all beings, He who guides from behind the veil all our thought and action and heart's seeking even as He directs from behind the veil of visible and sensible forms and forces and tendencies the great universal action of the world which He has manifested in His own being. All the strife of our upward endeavour and seeking finds its culmination and ceases in a satisfied fulfilment when we can rend the veil and get behind our apparent self to this real Self, can realise our whole being in this true lord of our being, can give up our personality to and into this one real Person, merge our ever-dispersed and ever-converging mental activities into His plenary light, offer up our errant and struggling will and energies into His vast, luminous and undivided Will, at once renounce and satisfy all our dissipated outward-moving desires and emotions in the plenitude of His self-existent Bliss. This is the world-Teacher of whose eternal knowledge all other highest teaching is but the various reflection and partial word, this the Voice to which the hearing of our soul has to awaken.

Arjuna, the disciple who receives his initiation

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on the battle-field, is a counterpart of this conception ; he is the type of the struggling human soul who has not yet received the knowledge, but has grown fit to receive it by action in the world in a close companionship and an increasing nearness to the higher and divine Self in humanity. There is a method of explaining the Gita in which not only this episode but the whole Mahabharata is turned into an allegory of the inner life and has nothing to do with our outward human life and action, but only with the battles of the soul and the powers that strive within us for possession. That is a view which the general character and the actual language of the epic does not justify and, if pressed, would turn the straightforward philosophical language of the Gita into a constant, laborious and somewhat puerile mystification. The language of the Veda and part at least of the Puranas is plainly symbolic, full of figures and concrete representations of things that lie behind the veil, but the Gita is written in plain terms and professes to solve the great ethical and spiritual difficulties which the life of man raises, and it will not do to go behind this plain language and thought and wrest them to the service of our fancy. But there is this much of truth in the view, that the setting of the doctrine though not symbolical, is certainly typical, as indeed the setting of such a discourse as the Gita must necessarily be if it is to have any relation at all with that which it frames. Arjuna, as we have seen, is the representative man of a great

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world-struggle and divinely-guided movement of men and nations ; in the Gita he typifies the human soul of action brought face to face through that action in its highest and most violent crisis with the problem of human life and its apparent incompatibility with the spiritual state or even with a purely ethical ideal of perfection.

Arjuna is the fighter in the chariot with the divine Krishna as his charioteer. In the Veda also we have this image of the human soul and the divine riding in one chariot through a great battle to the goal of a high-aspiring effort. But there it is a pure figure and symbol. The Divine is there Indra, the Master of the World of Light and Immortality, the power of divine knowledge which descends to the aid of the human seeker battling with the sons of falsehood, darkness, limitation, mortality ; the battle is with spiritual enemies who bar the way to the higher world of our being ; and the goal is that plane of vast being resplendent with the light of the supreme Truth and uplifted to the conscious immortality of the perfected soul, of which Indra is the master. The human soul is Kutsa, he who constantly seeks the seer-knowledge, 'as his name implies, and he is the son of Arjuna or Arjuni, the White One, child of Switra the White Mother ; he is, that is to say, the sattwic or purified and light-filled soul which is open to the unbroken glories of the divine knowledge. And when the chariot reaches the end of its journey, the own home of

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Indra, the human Kutsa has grown into such an exact likeness of his divine companion that he can only be distinguished by Sachi, the wife of Indra, because she is "truth conscious." The parable is evidently of the inner life of man; it is a figure of the human growing into the likeness of the eternal divine by the increasing illumination of Knowledge. But the Gita starts from action and Arjuna is the man of action and not of knowledge, the fighter, never the seer or the thinker.

From the beginning of the Gita this characteristic temperament of the disciple is clearly indicated and it is maintained throughout. It becomes first evident in the manner in which he is awakened to the sense of what he is doing, the great slaughter of which he is to be the chief instrument, in the thoughts which immediately rise in him, in the standpoint and the psychological motives which make him recoil from the whole terrible catastrophe. They are not the thoughts, the standpoint, the motives of a philosophical or even of a deeply reflective mind or a spiritual temperament confronted with the same or a similar problem. They are those, as we might say, of the practical or the pragmatic man, the emotional, sensational, moral and intelligent human being not habituated to profound and original reflection or any sounding of the depths, accustomed rather to high but fixed standards of thought and action and a confident treading through all vicissitudes and difficulties, who now

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finds all his standards failing him and all the basis of his confidence in himself and his life shorn away from under him at a single stroke. That is the nature of the crisis which he undergoes.

Arjuna is, in the language of the Gita, a man subject to the action of the three gunas or modes of the Nature-Force and habituated to move unquestioningly in that field, like the generality of men. He justifies his name only in being so far pure and sattwic as to be governed by high and clear principles and impulses and habitually control his lower nature by the noblest Law which he knows. He is not of a violent Asuric disposition, not the slave of his passions, but has been trained to a high calm and self-control, to an unswerving performance of his duties and firm obedience to the best principles of the time and society in which he has lived and the religion and ethics to which he has been brought up. He is egoistic like other men, but with the purer or sattwic egoism which regards the moral law and society and the claims of others and not only or predominantly his own interests, desires and passions. He has lived and guided himself by the Shastra, the moral and social code. The thought which preoccupies him, the standard which he obeys is the *dharma*, that collective Indian conception of the religious, social and moral rule of conduct, and especially the rule of the station and function to which he belongs, he the Kshatriya, the high-minded, self-governed, chivalrous prince and

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warrior and leader of Aryan men. Following always this rule, conscious of virtue and right dealing he has travelled so far and finds suddenly that it has led him to become the protagonist of a terrific and unparalleled slaughter, a monstrous civil war involving all the cultured Aryan nations which must lead to the complete destruction of the flower of their manhood and threatens their ordered civilisation with chaos and collapse.

It is typical again of the pragmatic man that it is through his sensations that he awakens to the meaning of his action. He has asked his friend and charioteer to place him between the two armies, not with any profounder idea, but with the proud intention of viewing and looking in the face these myriads of the champions of unrighteousness whom he has to meet and conquer and slay "in this holiday of fight" so that the right may prevail. It is as he gazes that the revelation of the meaning of a civil and domestic war comes home to him, a war in which not only men of the same race, the same nation, the same clan, but those of the same family and household stand upon opposite sides. All whom, the social man holds most dear and sacred, he must meet as enemies and slay,—the worshipped teacher and preceptor, the old friend, comrade and companion in arms, grandsires, uncles, those who stood in the relation to him of father, of son, of grandson, connections by blood and connections by marriage,—all these social ties have to be cut

asunder by the sword. It is not that he did not know these things before, but he has never realised it all; obsessed by his claims and wrongs and by the principles of his life, the struggle for the right, the duty of the Kshatriya to protect justice and the law and fight and beat down injustice and lawless violence, he has neither thought out deeply nor felt it in his heart and as the core of his life. And now it is shown to his vision by the divine charioteer, placed sensationally before his eyes, and comes home to him like a blow delivered at the very centre of his sensational, vital and emotional being.

The first result is a violent sensational and physical crisis which produces a disgust of the action and its material objects and of life itself. He rejects the vital aim pursued by egoistic humanity in its action,—happiness and enjoyment; he rejects the vital aim of the Kshatriya, victory and rule and power and the government of men. What after all is this fight for justice when reduced to its practical terms, but just this, a fight for the interests of himself, his brothers and his party, for possession and enjoyment and rule? But at such a cost these things are not worth having. For they are of no value in themselves, but only as a means to the right maintenance of social and national life and it is these very aims that in the person of his kin and his race he is about to destroy. And then comes the cry of the emotions. These are they for whose sake life and happiness are desired, our "own people".

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Who would consent to slay these for the sake of all the earth, or even for the kingdom of the three worlds? What pleasure can there be in life, what happiness, what satisfaction in oneself after such a deed? The whole thing is a dreadful sin,—for now the moral sense awakens to justify the revolt of the sensations and the emotions. It is a sin, there is no right nor justice in mutual slaughter; especially are those who are to be slain the natural objects of reverence and of love, those without whom one would not care to live, and to violate these sacred feelings can be no virtue, can be nothing but a heinous crime. Granted that the offence, the aggression, the first sin, the crimes of greed and selfish passion which have brought things to such a pass came from the other side; yet armed resistance to wrong under such circumstances would be itself a sin and crime worse than theirs because they are blinded by passion and unconscious of guilt, while on this side it would be with a clear sense of guilt that the sin would be committed. And for what? For the maintenance of family morality, of the social law and the law of the nation? These are the very standards that will be destroyed by this civil war; the family itself will be brought to the point of annihilation, corruption of morals and loss of the purity of race will be engendered, the eternal laws of the race and moral law of the family will be destroyed. Ruin of the race, the collapse of its high traditions, ethical degradation and hell for the authors of such a crime, these

are the only practical results possible of this monstrous civil strife. "Therefore," cries Arjuna, casting down the divine bow and inexhaustible quiver given to him by the gods for that tremendous hour, "it is more for my welfare that the sons of Dhritarashtra armed should slay me unarmed and unresisting. I will not fight."

The character of this inner crisis is therefore not the questioning of the thinker; it is not a recoil from the appearances of life and a turning of the eye inward in search of the truth of things, the real meaning of existence and a solution or an escape from the dark riddle of the world. It is the sensational, emotional and moral revolt of the man hitherto satisfied with action and its current standards who finds himself cast by them into a hideous chaos where they are in violent conflict with each other and with themselves and there is no moral standing-ground left, nothing to lay hold of and walk by, no *dharma*.* That for the soul of action in the mental being is the worst possible crisis, failure and overthrow. The revolt itself is the most elemental and simple possible; sensationally, the elemental feeling of horror, pity and disgust; vitally, the loss of attraction and faith in the recognised and familiar objects of action and aims of life; emotionally, the recoil of the ordinary feelings of social man, affection,

* *Dharma* means literally that which one lays hold of and which holds things together, the law, the norm, the rule of nature, action and life.

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reverence, desire of a common happiness and satisfaction, from a stern duty outraging them all; morally, the elementary sense of sin and hell and rejection of "blood-stained enjoyments"; practically, the sense that the standards of action have led to a result which destroys the practical aims of action. But the whole upshot is that all-embracing inner bankruptcy which Arjuna expresses when he says that his whole conscious being, not the thought alone but heart and vital desires and all, are utterly bewildered and can find nowhere the *dharma*, nowhere any valid law of action. For this alone he takes refuge as a disciple with Krishna; give me, he practically asks, that which I have lost, a true law, a clear rule of action, a path by which I can again confidently walk. He does not ask for the secret of life or of the world, the meaning and purpose of it all, but for a *dharma*.

Yet it is precisely this secret for which he does not ask, or at least so much of the knowledge as is necessary to lead him into a higher life, to which the divine Teacher intends to lead this disciple; for he means him to give up all *dharmas* except the one broad and vast rule of living consciously in the Divine and acting from that consciousness. Therefore after testing the completeness of his revolt from the ordinary standards of conduct, he proceeds to tell him much that has to do with the state of the soul, but nothing of any outward rule of action. He must be equal in soul, abandon the desire of the fruits of

work, rise above his intellectual notions of sin and virtue, live and act in Yoga with a mind in Samadhi, firmly fixed, that is to say, in the Divine alone. Arjuna is not satisfied: he wishes to know how the change to this state will affect the outward action of the man, what result it will have on his speech, his movements, his state, what difference it will make in this acting, living human being. Krishna persists merely in enlarging upon the ideas he has already brought forward, on the soul-state behind the action, not on the action itself. It is the fixed anchoring of the intelligence in a state of desireless equality that is the one thing needed. Arjuna breaks out impatiently,—for here is no rule of conduct such as he sought, but rather, as it seems to him, the negation of all action,—“If thou holdest the intelligence to be greater than action, why then dost thou appoint me to an action terrible in its nature? Thou bewilderest my understanding with a mingled word: speak one thing decisively by which I can attain to what is the best.” It is always the pragmatic man who has no value for metaphysical thought or for the inner life except when they help him to his one demand, a *dharma*, a law of life in the world or, if need be, of leaving the world; for that too is a decisive action which he can understand. But to live and act in the world, yet be above it, this is a “mingled” and confusing word the sense of which he has no patience to grasp.

The rest of Arjuna's questions and utterances

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proceed from the same temperament and character. When he is told that once the soul-state is assured there need be no apparent change in the action, he must act always by the law of his nature, even if the act itself seem faulty and deficient compared with that of another law than his own, he is troubled. The nature! but what of this sense of sin in the action with which he is preoccupied? is it not this very nature which drives men as if by force and even against their better will into sin and guilt? His practical intelligence is baffled by Krishna's assertion that it was he who in ancient times revealed to Vivasvan this Yoga, since lost, which he is now again revealing to Arjuna, and by his demand for an explanation he provokes the famous and oft-quoted statement of Avatarhood and its mundane purpose. He is again perplexed by the words in which Krishna continues to reconcile action and renunciation of action and asks once again for a decisive statement of that which is the best and highest, not this "mingled" word. When he realises fully the nature of the Yoga which he is bidden to embrace, his pragmatic nature accustomed to act from mental will and preference and desire is appalled by its difficulty and he asks what is the end of the soul which attempts and fails, whether it does not lose both this life of human activity and thought and emotion which it has left behind and the Brahmic consciousness to which it aspires and falling from both perish like a dissolving cloud?

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When his doubts and perplexities are resolved and he knows that it is the Divine which must be his law, he aims again and always at such clear and decisive knowledge as will guide him practically to this source and this rule of his future action. How is the Divine to be distinguished among the various states of being which constitute our ordinary experience? What are the great manifestations of its self-energy in the world in which he can recognise and realise it by meditation? May he not see even now the divine cosmic Form of That which is actually speaking to him through the veil of the human mind and body? And his last questions demand a clear distinction between renunciation of works and this subtler renunciation he is asked to prefer; the actual difference between Purusha and Prakriti, the Field and the Knower of the Field, so important for the practice of desireless action under the drive of the divine Will; and finally a clear statement of the practical operations and results of the three modes of Prakriti which he is bidden to surmount.

To such a disciple the Teacher of the Gita gives his divine teaching. He seizes him at a moment of his psychological development by egoistic action when all the mental, moral, emotional values of the ordinary egoistic and social life of man have collapsed in a sudden bankruptcy, and he has to lift him up out of this lower life into a higher consciousness, out of ignorant attachment to action into that

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which transcends, yet originates and orders action, out of ego into Self, out of life in mind, vitality and body into that higher nature beyond mind which is the status of the Divine. He has at the same time to give him that for which he asks and for which he is inspired to seek by the guidance within him, a new Law of life and action high above the insufficient rule of the ordinary human existence with its endless conflicts and oppositions, perplexities and illusory certainties, a higher Law by which the soul shall be free from this bondage of works and yet powerful to act and conquer in the vast liberty of its divine being. For the action must be performed, the world must fulfil its cycles and the soul of the human being must not turn back in ignorance from the work it is here to do. The whole course of the teaching of the Gita is determined and directed, even in its widest wheelings, towards the fulfilment of these three objects.

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We know the divine Teacher, we see the human disciple; it remains to form a clear conception of the doctrine. A clear conception fastening upon the essential idea, the central heart of the teaching is especially necessary here because the Gita with its rich and many-sided thought, its synthetical grasp of different aspects of the spiritual life and the fluent winding motion of its argument lends itself, even more than other scriptures, to one-sided misrepresentations born of a partisan intellectuality. The unconscious or half-conscious wresting of fact and word and idea to suit a preconceived notion or the doctrine or principle of one's preference is recognised by Indian logicians as one of the most fruitful sources of fallacy; and it is perhaps the one which it is most difficult for even the most conscientious thinker to avoid. For the human reason is incapable of always playing the detective upon itself in this respect; it is its very nature to seize upon some partial conclusion, idea, principle, • become its partisan and make it the key to all truth, and it has an infinite faculty of doubling upon itself so as to avoid detecting in its operations this necessary and cherished weakness. The Gita lends itself easily to this kind of error, because it is easy, by throwing particular emphasis on one of its aspects or even on

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some salient and emphatic text and putting all the rest of the eighteen chapters into the background or making them a subordinate and auxiliary teaching, to turn it into a partisan of our own doctrine or dogma.

Thus, there are those who make the Gita teach, not works at all, but a discipline of preparation for renouncing life and works : the indifferent performance of prescribed actions or of whatever task may lie ready to the hands, becomes the means, the discipline ; the final renunciation of life and works is the sole real object. It is quite easy to justify this view by citations from the book and by a certain arrangement of stress in following out its argument, especially if we shut our eyes to the peculiar way in which it uses such word as *sannyasa*, renunciation ; but it is quite impossible to persist in this view on an impartial reading in face of the continual assertion to the very end that action should be preferred to inaction and that superiority lies with the true, the inner renunciation of desire by equality and the giving up of works to the supreme Purusha.

Others again speak of the Gita as if the doctrine of devotion were its whole teaching and put in the back-ground its monistic elements and the high place it gives to quietistic immergence in the one self of all. And undoubtedly its emphasis on devotion, its insistence on the aspect of the Divine as Lord and Purusha and its doctrine of the Purushottama, the Supreme Being who is superior both to the mutable Being and

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to the Immutable and who is what in His relation to the world we know as God, are the most striking and among the most vital elements of the Gita. Still, this Lord is the Self in whom all knowledge culminates and the Master of sacrifice to whom all works lead as well as the Lord of Love into whose being the heart of devotion enters, and the Gita preserves a perfectly equal balance, emphasizing now knowledge, now works, now devotion, but for the purposes of the immediate trend of the thought, not with any absolute separate preference of one over the others. He in whom all three meet and become one, He is the Supreme Being, the Purushottama.

But at the present day, since in fact the modern mind began to recognise and deal at all with the Gita, the tendency is to subordinate its elements of knowledge and devotion, to take advantage of its continual insistence on action and to find in it a scripture of the Karmayoga, a Light leading us on the path of action, a Gospel of Works. Undoubtedly, the Gita is a Gospel of Works, but of works which culminate in knowledge, that is, in spiritual realisation and quietude, and of works motivated by devotion, that is, a conscious surrender of one's whole self first into the hands and then into the being of the Supreme, and not at all of works as they are understood by the modern mind, not at all an action dictated by egoistic and altruistic, by personal, social, humanitarian motives, principles, ideals. Yet this is what present-day interpretations seek to make of the Gita.

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We are told continually by many authoritative voices that the Gita, opposing in this the ordinary ascetic and quietistic tendency of Indian thought and spirituality, proclaims with no uncertain sound the gospel of human action, the ideal of disinterested performance of social duties, nay, even, it would seem, the quite modern ideal of social service. To all this I can only reply that very patently and even on the very surface of it the Gita does nothing of the kind and that this is a modern misreading, a reading of the modern mind into an ancient book, of the present-day European or Europeanised intellect into a thoroughly antique, a thoroughly Oriental and Indian teaching. That which the Gita teaches is not a human, but a divine action; not the performance of social duties, but the abandonment of all other standards of duty or conduct for a selfless performance of the divine will working through our nature; not social service, but the action of the Best, the God-possessed, the Master-men done impersonally for the sake of the world and as a sacrifice to Him who stands behind man and Nature.

In other words, the Gita is not a book of practical ethics, but of the spiritual life. The modern mind is just now the European mind, such as it has become after having abandoned not only the philosophic idealism of the highest Graeco-Roman culture from which it started, but the Christian devotionism of the Middle Ages; these it has replaced by or transmuted into a practical idealism and social,

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patriotic and philanthropic devotion. It has got rid of God or kept Him only for Sunday use and erected in His place man as its deity and society as its visible idol. At its best it is practical, ethical, social, pragmatic, altruistic, humanitarian. Now all these things are good, are especially needed at the present day, are part of the divine Will or they would not have become so dominant in humanity. Nor is there any reason why the divine man, the man who lives in the Brahmic consciousness, in the God-being should not be all of these things in his action; he will be, if they are the best ideal of the age, the Yuga-dharma, and there is no yet higher ideal to be established, no great radical change to be effected. For he is, as the Teacher points out to his disciple, the best who has to set the standard for others; and in fact Arjuna is called upon to live according to the highest ideals of his age and the prevailing culture, but with knowledge, with understanding of that which lay behind, and not as ordinary men, with a following of the merely outward law and rule.

But the point here is that the modern mind has exiled from its practical motive-power the two essential things, God or the Eternal and spirituality or the God-state, which are the master conceptions of the Gita. It lives in humanity only, and the Gita would have us live in God, though for the world in God; in its life, heart and intellect only, and the Gita would have us live in the spirit; in the mutable Being who is "all creatures," and the Gita would

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have us live also in the Immutable and the Supreme; in the changing march of Time, and the Gita would have us live in the Eternal. Or if these higher things are now beginning to be vaguely envisaged, it is only to make them subservient to man and society; but God and spirituality exist in their own right and not as adjuncts. And in practice the lower in us must learn to exist for the higher, in order that the higher also may in us consciously exist for the lower, to draw it nearer to its own altitudes.

Therefore it is a mistake to interpret the Gita from the standpoint of the mentality of to-day and force it to teach us the disinterested performance of duty as the highest and all-sufficient law. A little consideration of the situation with which the Gita deals will show us that this could not be its meaning. For the whole point of the teaching, that from which it arises, that which compels the disciple to seek the Teacher, is an inextricable clash of the various related conceptions of duty ending in the collapse of the whole useful intellectual and moral edifice erected by the human mind. In human life some sort of a clash arises fairly often, as for instance between domestic duties and the call of the country or the cause, or between the claim of the country and the good of humanity or some larger religious or moral principle. An inner situation may even arise, as with the Buddha, in which all duties have to be abandoned, trampled on, flung aside in order to follow the call of the Divine within. I cannot think

that the Gita would solve such an inner situation by sending Buddha back to his wife and father and the government of the Sakya State, or would direct a Ramakrishna to become a Pundit in a vernacular school and disinterestedly teach little boys their lessons, or bind down a Vivekananda to support his family and for that to follow dispassionately the law or medicine or journalism. The Gita does not teach the disinterested performance of duties but the following of the divine life, the abandonment of all dharmas, *sarvadharmân*, to take refuge in the Supreme alone, and the divine activity of a Buddha, a Ramakrishna, a Vivekananda is perfectly in consonance with this teaching. Nay, although the Gita prefers action to inaction, it does not rule out the renunciation of works, but accepts it as one of the ways to the Divine. If that can only be attained by renouncing works and life and all duties and the call is strong within us, then into the bonfire they must go, and there is no help for it. The call of God is imperative and cannot be weighed against any other considerations.

But here there is this farther difficulty that the action which Arjuna must do is one from which his moral sense recoils. It is his duty to fight, you say? But that duty has now become to his mind a terrible sin. How does it help him or solve his difficulty to tell him that he must do his duty disinterestedly, dispassionately? He will want to know which is his duty or how it can be his duty to destroy in a

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sanguinary massacre his kin, his race and his country. He is told that he has right on his side, but that does not and cannot satisfy him, because his very point is that the justice of his legal claim does not justify him in supporting it by a pitiless massacre destructive to the future of his nation. Is he then to act dispassionately in the sense of not caring whether it is a sin or what its consequences may be so long as he does his duty as a soldier? That may be the teaching of a State, of politicians, of lawyers, of ethical casuists; it can never be the teaching of a great religious and philosophical Scripture which sets out to solve the problem of life and action from the very roots. And if that is what the Gita has to say on a most poignant moral and spiritual problem, we must put it out of the list of the world's Scriptures and thrust it, if anywhere, then into our library of political science and ethical casuistry.

Undoubtedly, the Gita does, like the Upanishads, teach the equality which rises above sin and virtue, beyond good and evil, but only as a part of the Brahmic consciousness and for the man who is on the path and advanced enough to fulfil the supreme rule. It does not preach indifference to good and evil for the ordinary life of man, where such a doctrine would have the most pernicious consequences. On the contrary it affirms that the doers of evil shall not attain to God. Therefore if Arjuna simply seeks to fulfil in the best way the ordinary law of man's life, disinterested performance of

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what he feels to be a sin, a thing of Hell, will not help him, even though that sin be his duty as a soldier. He must refrain from what his conscience abhors though a thousand duties were shattered to pieces.

We must remember that duty is an idea which in practice rests upon social conceptions. We may extend the term beyond its proper connotation and talk of our duty to ourselves or we may, if we like, say in a transcendent sense that it was Buddha's duty to abandon all, or even that it is the ascetic's duty to sit motionless in a cave! But this is obviously to play with words. Duty is a relative term and depends upon our relation to others. It is a father's duty, as a father, to nurture and educate his children; a lawyer's to do his best for his client even if he knows him to be guilty and his defence to be a lie; a soldier's to fight and shoot to order even if he kill his own kin and countrymen; a judge's to send the guilty to prison and hang the murderer. And so long as these positions are accepted, the duty remains clear, a practical matter of course even when it is not a point of honour or affection, and overrides the absolute religious or moral law. But what if the inner view is changed, if the lawyer is awakened to the absolute sinfulness of falsehood, the judge becomes convinced that capital punishment is a crime against humanity, the man called upon to the battlefield feels, like the conscientious objector of to-day or as a Tolstoy would

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feel, that in no circumstances is it permissible to take human life any more than to eat human flesh? It is obvious that here the moral law which is above all relative duties must prevail; and that law depends on no social relation or conception of duty but on the awakened inner perception of man, the moral being.

There are in the world, in fact, two different laws of conduct each valid on its own plane, the rule principally dependent on external status and the rule independent of status and entirely dependent on the thought and conscience. The Gita does not teach us to subordinate the higher plane to the lower, it does not ask the awakened moral consciousness to slay itself on the altar of duty as a sacrifice and victim to the law of the social status. It calls us higher and not lower; from the conflict of the two planes it bids us ascend to a supreme poise above the mainly practical, above the purely ethical, to the Brahmic consciousness. It replaces the conception of social duty by a divine obligation. The subjection to external law gives place to a certain principle of inner self-determination of action proceeding by the soul's freedom from the tangled law of works. And this, as we shall see,—the brahmic consciousness, the soul's freedom from works and the determination of works in the nature by the Lord within and above us,—is the kernel of the Gita's teaching with regard to action.

The Gita can only be understood, like any

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other great work of the kind, by studying it in its entirety and as a developing argument. But the modern interpreters, starting from the great writer Bunkim Chundra Chatterji who first gave to the Gita this new sense of a Gospel of Duty, have laid an almost exclusive stress on the first three or four chapters and in those on the idea of equality, on the expression *kartavyam karma*, the work that is to be done, which they render by duty, and on the phrase "Thou hast a right to action, but none to the fruits of action" which is now popularly quoted as the great word, *mahavâkya*, of the Gita. The rest of the eighteen chapters with their high philosophy are given a secondary importance, except indeed the great vision in the eleventh. This is natural enough for the modern mind which is, or has been till yesterday, inclined to be impatient of metaphysical subtleties and far-off spiritual seekings, eager to get to work and, like Arjuna himself, mainly concerned for a workable law of works, a *dharma*. But it is the wrong way to handle this Scripture.

The equality which the Gita preaches is not disinterestedness,—the great command to Arjuna given *after* the foundation and main structure of the teaching have been laid and built, "Arise, slay thy enemies, enjoy a prosperous kingdom," has not the ring of an uncompromising altruism or of a white, dispassionate abnegation; it is a state of inner poise and wideness which is the foundation of spiritual freedom. With that poise, in that freedom we have

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to do the “work that is to be done,” a phrase which the Gita uses with the greatest wideness including in it all works, *sarva-karmâni*, and which far exceeds, though it may include, social duties or ethical obligations. What is the work to be done is not to be determined by the individual choice; nor is the right to the action and the rejection of claim to the fruit the great word of the Gita, but only a preliminary word governing the first state of the disciple when he begins ascending the hill of Yoga. It is practically superseded at a subsequent stage. For the Gita goes on to affirm emphatically that the man is not the doer of the action; it is Prakriti, it is Nature, it is the great Force with its three modes of action that works through him, and he must learn to see that it is *not* he who does the work. Therefore the “right to action” is an idea which is only valid so long as we are still under the illusion of being the doer; it must necessarily disappear from the mind like the claim to the fruit, as soon as we cease to be to our own consciousness the doer of our works. All pragmatic egoism, whether of the claim to fruits or of the right to action is then at an end.

•But the determinism of Prakriti is not the last word of the Gita. The equality of the will and the rejection of fruits are only means for entering with the mind and the heart and the understanding into the divine consciousness and living in it, and the Gita expressly says that they are to be employed as a means as long as the disciple is unable so to live

or even to seek by practice the gradual development of this higher state. And what is this Divine, whom Krishna declares himself to be? It is the Purushottama beyond the Self that acts not, beyond the Prakriti that acts, foundation of the one, master of the other, the Lord of whom all is the manifestation, who even in our present subjection to Maya sits in the heart of His creatures governing the works of Prakriti, He by whom the armies on the field of Kurukshetra have already been slain while yet they live and who uses Arjuna only as an instrument or immediate occasion of this great slaughter. Prakriti is only His executive force. The disciple has to rise beyond this Force and its three modes or *gunas*; he has to become *trigunâtîta*. Not to her has he to surrender his actions, over which he has no longer any claim or "right," but into the being of the Supreme. Reposing his mind and understanding, heart and will in Him, with self-knowledge, with God-knowledge, with world-knowledge, with a perfect equality, a perfect devotion, an absolute self-giving, he has to do works as an offering to the Master of all self-energising and all sacrifice. Identified in will, conscious with that consciousness, That shall decide and initiate the action. This is the solution which the Divine Teacher offers to the disciple.

What the great, the supreme word of the Gita is, its *mahavâkya*, we have not to seek; for the Gita itself declares it in its last utterance, the crowning

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note of the great diapason. "With the Lord in thy heart take refuge with all thy being ; by His grace thou shalt attain to the supreme peace and the eternal status. So have I expounded to thee a knowledge more secret than that which is hidden. Further hear the most secret, the supreme word that I shall speak to thee. Become my-minded, devoted to Me, to Me do sacrifice and adoration ; infallibly, thou shalt come to Me, for dear to me art thou. Abandoning all laws of conduct seek refuge in Me alone. I will release thee from all sin ; do not grieve."

The argument of the Gita resolves itself into three great steps by which action rises out of the human into the divine plane leaving the bondage of the lower for the liberty of a higher law. First, by the renunciation of desire and a perfect equality works have to be done as a sacrifice by man as the doer, a sacrifice to a deity who is the supreme and only Self though by him not yet realised in his own being. This is the initial step. Secondly, not only the desire of the fruit, but the claim to be the doer of works has to be repounced in the realisation of the Self as the equal, the inactive, the immutable principle, and of all works as simply the operation of universal Force, of the Nature-Soul, Prakriti, the unequal, active, mutable power. Lastly, the supreme Self has to be seen as the supreme Purusha governing this Prakriti, of whom the soul in Nature is a partial manifestation, by whom all works are directed, in a perfect transcendence, through Nature.

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To him love and adoration and the sacrifice of works have to be offered; the whole being has to be surrendered to Him and the whole consciousness raised up to dwell in this divine consciousness so that the human soul may share in His divine transcendence of Nature and of His works and act in a perfect spiritual liberty.

The first step is Karmayoga, the selfless sacrifice of works, and here the Gita's insistence is on action. The second is Jnanayoga, the self-realisation and knowledge of the true nature of the self and the world, and here the insistence is on knowledge; but the sacrifice of works continues and the path of Works becomes one with but does not disappear into the path of Knowledge. The last step is Bhaktiyoga, adoration and seeking of the supreme Self as the Divine Being, and here the insistence is on devotion; but the knowledge is not subordinated, only raised, vitalised and fulfilled, and still the sacrifice of works continues; the double path becomes the true way of knowledge, works and devotion. And the fruit of the sacrifice, the one fruit still placed before the seeker, is attained, union with the divine Being and oneness with the supreme divine nature.

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Before we can proceed, following in the large steps of the Teacher of the Gita, to watch his tracing of the true path of man,—the path which is that of his will, heart, thought raising themselves to the Highest and into the being of that which is the supreme object of all action, love and knowledge, we must consider once more the situation from which the Gita arises, but now in its largest bearings as a type of human life and even of all world-existence. For although Arjuna is himself concerned only with his own situation, his inner struggle and the law of action he must follow, yet, as we have seen, the particular question he raises, in the manner in which he raises it does really bring up the whole question of human life and action, what the world is and why it is and how possibly, it being what it is, life here in the world can be reconciled with life in the Spirit. And all this deep and difficult matter the Teacher insists on resolving as the very foundation of his command to an action which must proceed from a new poise of being and by the light of a liberating knowledge.

But what, then, is it that makes the difficulty for the man who has to take the world as it is and act in it and yet would live, within, the spiritual life? What is this aspect of existence which appals his awakened mind and brings about what the title of

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the first chapter of the Gita calls significantly the Yoga of the dejection of Arjuna, the dejection and discouragement felt by the human being when he is forced to face the spectacle of the universe as it really is with the veil of the ethical illusion, the illusion of self-righteousness torn from his eyes, before a higher reconciliation with himself is effected? It is that aspect which is figured outwardly in the carnage and massacre of Kurukshetra and spiritually by the vision of the Lord of all things as Time arising to devour and destroy the creatures whom it has made. This is the vision of the Lord of all existence as the universal Creator but also the universal Destroyer, of whom the ancient Scripture can say in a ruthless image, "The sages and the heroes are his food and death is the spice of his banquet". It is one and the same truth seen first indirectly and obscurely in the facts of life and then directly and clearly in the soul's vision of that which manifests itself in life. The outward aspect is that of world-existence and human existence proceeding by struggle and slaughter; the inward aspect is that of the universal Being fulfilling himself in a vast creation and a vast destruction. Life a battle and a field of death, this is Kurukshetra; God the Terrible, this is the vision that Arjuna sees on that field of massacre.

War, said Heraclitus, is the father of all things, War is the king of all; and the saying, like most of the apophthegms of the Greek thinker, suggests a profound truth. From a clash of material or other

forces everything in this world, if not the world itself, seems to be born; by a struggle of forces, tendencies, principles, beings it seems to proceed, ever creating new things, ever destroying the old, marching one knows not very well whither,—to a final self-destruction, say some; in an unending series of vain cycles, say others; in progressive cycles, is the most optimistic conclusion, leading through whatever trouble and apparent confusion towards a higher and higher approximation to some divine apocalypse. However that may be, this is certain that there is not only no construction here without destruction, no harmony except by a poise of contending forces won out of many actual and potential discords, but also no continued existence of life except by a constant self-feeding and devouring of other life. Our very bodily life is a constant dying and being reborn, the body itself a beleaguered city attacked by assailing, protected by defending forces whose business is to devour each other: and this is only a type of all our existence. The command seems to have gone out from the beginning, “Thou shalt not conquer except by battle with thy fellows and thy surroundings; thou shalt not even live except by battle and struggle and by absorbing into thyself other life. The first law of this world that I have made is creation and preservation by destruction”.

Ancient thought accepted this starting-point so far as it could see it by scrutiny of the universe. The

old Upanishads saw it very clearly and phrased it with an uncompromising thoroughness which will have nothing to do with any honeyed glosses or optimistic scuttlings of the truth. Hunger that is Death, they said, is the creator and master of this world, and they figured vital existence in the image of the Horse of the sacrifice. Matter they described by a name which means ordinarily food and they said, we call it food because it is devoured and devours creatures. The eater eating is eaten, this is the formula of the material world, as the Darwinians rediscovered when they laid it down that the struggle for life is the law of evolutionary existence. Modern science has only rephrased the old truths that had already been expressed in much more forcible, wide and accurate formulas by the apophthegm of Heraclitus and the figures employed by the Upanishads.

Nietzsche's insistence upon war as an aspect of life and the ideal man as a warrior,—the camel-man he may be to begin with and the child-man hereafter, but the lion-man he must become in the middle, if he is to attain his perfection,—these now much-decried theories of Nietzsche have, however much we may differ from many of the moral and practical conclusions he drew from them, their undeniable justification and recall us to a truth we like to hide out of sight. It is good that we should be reminded of it; first, because to see it has for every strong soul a tonic effect which saves us from the

flabbiness and relaxation encouraged by a too mellow philosophic, religious or ethical sentimentalism, that which loves to look upon Nature as love and life and beauty and good, but turns away from her grim mask of death, adoring God as Shiva but refusing to adore him as Rudra; secondly, because unless we have the honesty and courage to look existence straight in the face, we shall never arrive at any effective solution of its discords and oppositions. We must see first what life and the world are; afterwards, we can all the better set about finding the right way to transform them into what they should be. If this repellent aspect of existence holds in itself some secret of the final harmony, we shall by ignoring or belittling it miss that secret and all our efforts at a solution will fail by fault of our self-indulgent ignoring of the true elements of the problem. If, on the other hand, it is an enemy to be beaten down, trampled on, excised, eliminated, still we gain nothing by underrating its power and hold upon life or refusing to see how firmly it is rooted in the effective past and the actually operative principles of existence.

• War and destruction are not only a universal principle of our life here in its purely material aspects, but also of our mental and moral existence. It is self-evident that in the actual life of man intellectual, social, political, moral we can make no real step forward without a struggle, a battle between what exists and lives and what seeks to exist and

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live and between all that stands behind either. It is impossible, at least as men and things are, to advance, to grow, to fulfil and still to observe really and utterly that principle of harmlessness which is yet placed before us as the highest and best law of conduct. We will use only soul-force and never destroy by war or any even defensive employment of physical violence? Good, though until soul-force is effective, the Asuric force in men and nations tramples down, breaks, slaughters, burns, pollutes, as we see it doing to-day, but then at its ease and unhindered, and you have perhaps caused as much destruction of life by your abstinence as others by resort to violence; still you have set up an ideal which may some day and at any rate ought to lead up to better things. But even soul-force, when it is effective, destroys. Only those who have used it with eyes open, know how much more terrible and destructive it is than the sword and the cannon; and only those who do not limit their view to the act and its immediate results, can see how tremendous are its after effects, how much is eventually destroyed and with that much all the life that depended on it and fed upon it. Evil cannot perish' without the destruction of much that lives by the evil, and it is no less destruction even if we personally are saved the pain of a sensational act of violence.

Moreover, every time we use soul-force we raise a great force of Karma against our adversary, the after-movements of which we have no power to

control. Vasishtha uses soul-force against the military violence of Viswamitra and armies of Huns and Shakas and Pallavas hurl themselves on the aggressor. The very quiescence and passivity of the spiritual man under violence and aggression awakens the tremendous forces of the world to a retributive action; and it may even be more merciful to stay in their path, though by force, those who represent evil than to allow them to trample on until they call down on themselves a worse destruction than we would ever think of inflicting. It is not enough that our own hands should remain clean and our souls unstained for the law of strife and destruction to die out of the world; that which is its root must first disappear out of humanity. Much less will mere immobility and inertia unwilling to use or incapable of using any kind of resistance to evil, abrogate the law; inertia, *tamas*, indeed, injures much more than can the rajasic principle of strife which at least creates more than it destroys. Therefore, so far as the problem of the individual's action goes, his abstention from strife and its inevitable concomitant destruction in their more gross and physical form may help his own moral being, but it leaves the Slayer of creatures unabolished.

For the rest the whole of human history bears witness to the inexorable vitality and persistent prevalence of this principle in the world. It is natural that we should attempt to palliate, to lay stress on other aspects. Strife and destruction are not all;

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there is the saving principle of association and mutual help as well as the force of dissociation and mutual strife; a power of love no less than a power of egoistic self-assertion; an impulse to sacrifice ourselves for others as well as the impulse to sacrifice others to ourselves. But when we see how these have actually worked, we shall not be tempted to gloss over or ignore the power of their opposites. Association has been worked not only for mutual help, but at the same time for defence and aggression, to strengthen us against all that attacks or resists in the struggle for life. Association itself has been a servant of war, egoism and the self-assertion of life against life. Love itself has been constantly a power of death. Especially the love of good and the love of God, as embraced by the human ego, have been responsible for much strife, slaughter and destruction. Self-sacrifice is great and noble, but at its highest it is an acknowledgment of the law of Life by death and becomes an offering on the altar of some Power that demands a victim in order that the work desired may be done. The mother bird facing the animal of prey in defence of its young, the patriot dying for his country's freedom, the religious martyr or the martyr of an idea, these in the lower and the superior scale of animal life are highest examples of self-sacrifice, and it is evident to what they bear witness.

But if we look at after results, an easy optimism becomes even less possible. See the patriot dying

in order that his country may be free, and mark that country a few decades after the Lord of Karma has paid the price of the blood and the suffering that was given; you shall see it in its turn an oppressor, an exploiter and conqueror of colonies and dependencies devouring others that it may live and succeed aggressively in life. The Christian martyrs perish in their thousands, setting soul-force against empire-force that Christ may conquer, Christianity prevail. Soul-force does triumph, Christianity does prevail,—but not Christ; the victorious religion becomes a militant and dominant Church and a more fanatically persecuting power than the creed and the empire which it replaced. The very religions organise themselves into powers of mutual strife and battle together fiercely to live, to grow, to possess the world.

All which seems to show that here is an element in existence, perhaps the initial element, which we do not know how to conquer, either because it cannot be conquered or because we have not looked at it with a strong and impartial gaze so as to recognise it calmly and fairly and know what it is. We must look existence in the face if our aim is to arrive at a right solution, whatever that solution may be. And to look existence in the face is to look God in the face; for the two cannot be separated, nor the responsibility for the laws of world-existence be shifted away from Him who created them or from That which constituted it. Yet here too we love to

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palliate and equivocate. We erect a God of Love and Mercy, a God of good, a God just, righteous and virtuous according to our own moral conceptions of justice, virtue and righteousness, and all the rest, we say, is not He or is not His, but was made by some diabolical Power which He suffered for some reason to work out its wicked will or by some dark Ahriman counterbalancing our gracious Ormuzd, or was even the fault of selfish and sinful man who has spoiled what was made originally perfect by God. As if man had created the law of death and devouring in the animal world or that tremendous process by which Nature creates indeed and preserves but in the same step and by the same inextricable action slays and destroys. It is only a few religions which have had the courage to say without any reserve, like the Indian, that this enigmatic World-Power is one Deity, one Trinity, to lift up the image of the Force that acts in the world in the figure not only of the beneficent Durga, but of the terrible Kali in her blood-stained dance of destruction and to say, "This too is the Mother; this also know to be God; this too, if thou hast the strength, adore." And it is significant that the religion which has had this unflinching honesty and tremendous courage, has succeeded in creating a profound and wide-spread spirituality such as no other can parallel. For truth is the foundation of real spirituality and courage is its soul. *Tasyai satyam ayatanam.*

All this is not to say that strife and destruction

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are the alpha and omega of existence, that harmony is not greater than war, love more the manifest divine than death or that we must not move towards the replacement of physical force by soul-force, of war by peace, of strife by union, of devouring by love, of egoism by universality, of death by immortal life. God is not only the Destroyer, but the Friend of creatures; not only the cosmic Trinity, but the Transcendent; the terrible Kali is also the loving and beneficent Mother; the lord of Kurukshetra is the divine comrade and charioteer, the attracter of beings, incarnate Krishna. And whithersoever he is driving through all the strife and clash and confusion, to whatever goal or godhead he may be attracting us, it is—no doubt of that—to some transcendence of all these aspects upon which we have been so firmly insisting. But where, how, with what kind of transcendence, under what conditions, this we have to discover; and to discover it, the first necessity is to see the world as it is, to observe and value rightly his action as it reveals itself at the start and now; afterwards the way and the goal will better reveal themselves. We must acknowledge Kurukshetra; we must submit to the law of Life by Death before we can find our way to the life immortal; we must open our eyes, with a less appalled gaze than Arjuna's, to the vision of our Lord of Time and Death and cease to deny, hate or recoil from the universal Destroyer.

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Thus, if we are to appreciate in its catholicity the teaching of the Gita, we must accept intellectually its stand-point and courageous envisaging of the manifest nature and process of the world. The divine charioteer of Kurukshetra reveals himself on one side as the Lord of all the worlds and the Friend and omniscient Guide of all creatures, on the other as Time the Destroyer "arisen for the destruction of these peoples." The Gita, following in this the spirit of the catholic Hindu religion affirms this also as God; it does not attempt to evade the enigma of the world by escaping from it through a side-door. If, in fact, we do not regard existence merely as the mechanic action of a brute and indifferent material Force or, on the other hand, as an equally mechanical play of ideas and energies arising out of an original Non-Existence or else reflected in the passive Soul or the evolution of a dream or nightmare in the surface consciousness of an indifferent immutable Transcendence which is 'unaffected' by the dream and has no real part in it,—if we accept at all, as the Gita accepts, the existence of God, that is to say of the omnipresent, omniscient, omnipotent, yet always transcendent Being who manifests the world and Himself in the world, who is not the slave but the lord of His creative Consciousness, Nature or

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Force (Maya, Prakriti or Shakti,) who is not baffled or thwarted in His world-conception or design by His creatures, man or devil, who does not need to justify Himself by shifting the responsibility for any part of His creation or manifestation on that which is created or manifested, then the human being has to start from a great, a difficult act of faith. Finding himself in a world which is apparently a chaos of battling powers a clash of vast and obscure forces, a life which subsists only by constant change and death, menaced from every side by pain, suffering, evil and destruction, he has to see the omnipresent Deity in it all and conscious that of this enigma there must be a solution and beyond this Ignorance in which he dwells a Knowledge that reconciles, he has to take his stand upon this faith, "Though Thou slay me, yet will I trust in Thee." All human thought or faith that is active and affirmative, whether it be theistic, pantheistic or atheistic does in fact involve more or less explicitly and completely such an attitude. It admits and it believes : admits the discords of the world, believes in some highest principle of God, universal Being or Nature which shall enable us to transcend, overcome or harmonise these discords, perhaps even to do all three at once, to harmonise by overcoming and transcending.

Then, as to human life in its actualities, we have to accept its aspect of a struggle and a battle mounting into supreme crises such as that of Kurukshetra. The Gita, as we have seen, takes for its frame such

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a period of transition and crisis as humanity periodically experiences in its history, in which great forces clash together for a huge destruction and reconstruction, intellectual, social, moral, religious, political, and these in the actual psychological and social stage of human evolution culminate usually through a violent physical convulsion of strife, war or revolution. The Gita proceeds from the acceptance of the necessity in Nature for such vehement crises and it accepts not only the moral aspect, the struggle between righteousness and unrighteousness, between the self-affirming law of Good and the forces that oppose its progression, but also the physical aspect, the actual armed war or other vehement physical strife between the human beings who represent the antagonistic powers. We must remember that the Gita was composed at a time when war was even more than it is now a necessary part of human activity and the idea of its elimination from the scheme of life would have been an absolute chimera. The gospel of universal peace and good will among men—for without a universal and entire mutual goodwill there can be no real and abiding peace—has never succeeded for a moment in possessing itself of human life during the historic cycle of our progress, because morally, socially, spiritually the race was not prepared and the poise of Nature in its evolution would not admit of its being immediately prepared for any such transcendence. Even now we have not actually progressed beyond

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the feasibility of a system of accommodation between conflicting interests which may minimise the recurrence of the worst forms of strife. And towards this consummation the method, the approach which humanity has been forced by its own nature to adopt, is a monstrous mutual massacre unparalleled in history; a universal war, full of bitterness and irreconcilable hatred, is the straight way and the triumphant means modern man has found for the establishment of universal peace! That consummation, too, founded not upon any fundamental change in human nature, but upon intellectual notions, economic convenience, vital and sentimental shrinkings from the loss of life, discomfort and horror of war, effected by nothing better than political adjustments, gives no very certain promise of firm foundation and long duration. A day may come, must surely come, we will say, when humanity will be ready spiritually, morally, socially for the reign of universal peace; meanwhile the aspect of battle and the nature and function of man as a fighter have to be accepted and accounted for by any practical philosophy and religion. The Gita, taking life as it is and not only as it may be in some distant future, puts the question how this aspect and function of life, which is really an aspect and function of human activity in general, can be harmonised with the spiritual existence.

The Gita is therefore addressed to a fighter, a man of action, one whose duty in life is that of war

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and protection, war as a part of government for the protection of those who are excused from that duty, debarred from protecting themselves and therefore at the mercy of the strong and the violent, war, secondly and by a moral extension of this idea, for the protection of the weak and the oppressed and for the maintenance of right and justice in the world. For all these ideas, the social and practical, the moral and the chivalrous enter into the Indian conception of the Kshatriya, the man who is a warrior and ruler by function and a knight and king in his nature. Although the more general and universal ideas of the Gita are those which are the most important to us, we ought not to leave out of consideration altogether the colouring and trend they take from the peculiar Indian culture and social system in the midst of which they arose. That system differed from the modern in its conception. To the modern mind man is a thinker, worker or producer and a fighter all in one, and the tendency of the social system is to lump all these activities and to demand from each individual his contribution to the intellectual, economical and military life and needs of the community without paying any heed to the demands of his individual nature and temperament. The ancient Indian civilisation laid peculiar stress on the individual nature, tendency, temperament and sought to determine by it the ethical type, function and place in the society. Nor did it consider man primarily as a social being or the fullness of his social existence

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as the highest ideal, but rather as a spiritual being in process of formation and development and his social life, ethical law, play of temperament and exercise of function as means and stages of spiritual formation. Thought and knowledge, war and government, production and distribution, labour and service were carefully differentiated functions of society, each assigned to those who were naturally called to it and providing the right means by which they could individually proceed towards their spiritual development and self-perfection.

The modern idea of a common obligation in all the main departments of human activity has its advantages; it helps to greater solidarity, unity and fulness in the life of the community and a more all-round development of the complete human being as opposed to the endless divisions and over-specialisation and the narrowing and artificial shackling of the life of the individual to which the Indian system eventually led. But it has also its disadvantages and in certain of its developments the too logical application of it has led to grotesque and disastrous absurdities. This is evident enough in the character of modern war. From the idea of a common military obligation binding on every individual to defend and fight for the community by which he lives and profits, has arisen the system by which the whole manhood of the nation is hurled into the bloody trench to slay and be slain, thinkers, artists, philosophers, priests, merchants, artisans all torn from their natural

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functions, the whole life of the community disorganised, reason and conscience over-ridden, even the minister of religion who is salaried by the State or called by his function to preach the gospel of peace and love forced to deny his creed and become a butcher of his fellow-men ! Not only are conscience and nature violated by the arbitrary fiat of the military State, but national defence carried to an insane extreme makes its best attempt to become a national suicide.

Indian civilisation on the contrary made it its chief aim to minimise the incidence and disaster of war. For this purpose it limited the military obligation to the small class who by their birth, nature and traditions were marked out for this function and found in it their natural means of self-development through the flowering of the soul in the qualities of courage, disciplined force, strong helpfulness and chivalrous nobility for which the warrior's life pursued under the stress of a high ideal gives a field and opportunities. The rest of the community was in every way guarded from slaughter and outrage ; their life and occupations were as little interfered with as possible and the combative and destructive tendencies of human nature were given a restricted field, confined in a sort of lists so as to do the minimum amount of harm to the general life of the race, while at the same time by being subjected to high ethical ideals and every possible rule of humanity and chivalry the function of war was obliged to help

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in ennobling and elevating instead of brutalising those who performed it. It must be remembered that it is war of this kind and under these conditions that the Gita had in view, war considered as an inevitable part of human life, but so restricted and regulated as to serve like other activities the ethical and spiritual development which was then regarded as the whole real object of life, war destructive within certain carefully fixed limits of the bodily life of individual men but constructive of their inner life and of the ethical elevation of the race. That war in the past has, when subjected to an ideal, helped in this elevation, as in the development of knight-hood and chivalry, the Indian ideal of the Kshatriya, the Japanese ideal of the Samurai, can only be denied by the fanatics of pacifism. When it has fulfilled its function, it may well disappear; for if it tries to survive its utility, it will appear as an unrelieved brutality of violence stripped of its ideal and constructive aspects and will be rejected by the progressive mind of humanity; but its past service to the race must be admitted in any reasonable view of our evolution.

The physical fact of war, however, is only a special and outward manifestation of a general principle in life and the Kshatriya is only the outward manifestation and type of a general characteristic necessary to the completeness of human perfection. War typifies and embodies physically the aspect of battle and struggle which belongs to all life, both

to our inner and our outer living, in a world whose method is a meeting and wrestling of forces which progress by mutual destruction towards a continually changing adjustment expressive of a progressive harmonising and hopeful of a perfect harmony based upon some yet ungrasped potentiality of oneness. The Kshatriya is the type and embodiment of the fighter in man who accepts this principle in life and faces it as a warrior striving towards mastery, not shrinking from the destruction of bodies and forms, but through it all aiming at the realisation of some principle of right, justice, law which shall be the basis of the harmony towards which the struggle tends. The Gita accepts this aspect of the world-energy and the physical fact of war which embodies it, and it addresses itself to the man of action, the striver and fighter, the Kshatriya, —war which is the extreme contradiction of the soul's high aspiration to peace within and harmlessness* without, the striver and fighter whose necessary turmoil of struggle and action seems to be the very contradiction of the soul's high ideal of calm mastery and self-possession,—and it seeks for an issue from the contradiction, a point at which its terms meet and a poise which shall be the first essential basis of harmony and transcendence.

Man meets the battle of life in the manner most consonant with the essential quality most dominant in his nature. There are, according to the Sankhya

* *Ahinsa.*

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philosophy accepted in this respect by the Gita, three essential qualities or modes of the world-energy and therefore also of human nature, *sattwa*, the mode of poise, knowledge and satisfaction, *rajas*, the mode of passion, action and struggling emotion, *tamas*, the mode of ignorance and inertia. Dominated by *tamas*, man does not so much meet the rush and shock of the world-energies whirling about him and converging upon him as he succumbs to them, is overborne by them, afflicted, subjected; or at the most, helped by the other qualities, the tamasic man seeks only somehow to survive, to subsist so long as he may, to shelter himself in the fortress of an established routine of thought and action in which he feels himself to a certain extent protected from the battle, able to reject the demand which his higher nature makes upon him, excused from accepting the necessity of farther struggle and the ideal of an increasing effort and mastery. Dominated by *rajas*, man flings himself into the battle and attempts to use the struggle of forces for his own egoistic benefit, to slay, conquer, dominate, enjoy; or, helped by a certain measure of the sattwic quality, the rajasic man makes the struggle itself a means of increasing inner mastery, joy, power, possession. The battle of life becomes his delight and passion partly for its own sake, for the pleasure of activity and the sense of power, partly as a means of his increase and natural self-development. Dominated by *sattwa*, man seeks in the midst of the strife for a

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principle of law, right, poise, harmony, peace, satisfaction. The purely sattwic man tends to seek this within, whether for himself alone or with an impulse to communicate it, when won, to other human minds, but usually by a sort of inner detachment from or else an outer rejection of the strife and turmoil of the active world-energy; but if the sattwic mind accepts partly the rajasic impulse, it seeks rather to impose this poise and harmony upon the struggle and apparent chaos, to vindicate a victory for peace, love and harmony over the principle of war, discord and struggle. All the attitudes adopted by the human mind towards the problem of life either derive from the domination of one or other of these qualities or else from an attempt at balance and harmony between them.

But there comes also a stage in which the mind recoils from the whole problem and, dissatisfied with the solutions given by the threefold mode of Nature, *traigunya*, seeks for some higher solution outside of it or else above it. It looks for an escape either into something which is outside and void of all qualities and therefore of all activity or in something which is superior to the three qualities and master of them and therefore at once capable of action and unaffected, undominated by its own action, in the *nirguna* or the *trigunâtîta*. It aspires to an absolute peace and unconditioned existence or to a dominant calm and superior existence. The natural movement of the former attitude is towards the renuncia-

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tion of the world, *sannyâsa*; of the latter towards superiority to the claims of the lower nature and its whirl of actions and reactions, and its principle is equality and the inner renunciation of passion and desire. The former is the first impulse of Arjuna recoiling from the calamitous culmination of all his heroic activity in the great cataclysm of battle and massacre, Kurukshetra; losing his whole past principle of action, inaction and the rejection of life and its claims seem to him the only issue. But it is to an inner superiority and not to the physical renunciation of life and action that he is called by the voice of the divine Teacher.

Arjuna is the Kshatriya, the rajasic man who governs his rajasic action by a high sattwic ideal. He advances to this gigantic struggle, to this Kurukshetra with the full acceptance of the joy of battle, as to "a holiday of fight," but with a proud confidence in the righteousness of his cause; he advances in his rapid chariot tearing the hearts of his enemies with the victorious clamour of his war-conch; for he wishes to look upon all these Kings of men who have come here to champion against him the cause of unrighteousness and establish as a rule of life the disregard of law, justice and truth which they would replace by the rule of a selfish and arrogant egoism. When this confidence is shattered within him, when he is smitten down from his customary attitude and mental basis of life, it is by the uprush of the tamasic quality into the rajasic man, inducing a recoil of

astonishment, grief, horror, dismay, dejection, bewilderment of the mind and the war of reason against itself, a collapse towards the principle of ignorance and inertia. As a result he turns towards renunciation. Better the life of the mendicant living upon alms than this *dharma* of the Kshatriya, this battle and action culminating in indiscriminating massacre, this principle of mastery and glory and power which can only be won by destruction and bloodshed, this conquest of blood-stained enjoyments, this vindication of justice and right by a means which contradicts all righteousness and this affirmation of the social law by a war which destroys in its process and result all that constitutes society.

Sannyâsa is the renunciation of life and action and of the threefold modes of Nature, but it has to be approached through one or other of the three qualities. The impulse may be tamasic, a feeling of impotence, fear, aversion, disgust, horror of the world and life; or it may be the rajasic quality tending towards tamas, an impulse of weariness of the struggle, grief, disappointment, refusal to accept any longer this vain turmoil of activity with its pains and its eternal discontent. Or the impulse may be that of rajas tending towards sattwa, the impulse to arrive at something superior to anything life can give, to conquer a higher state, to trample down life itself under the feet of an inner strength which seeks to break all bonds and transcend all limits. Or it may be sattwic, an intellectual perception of the vanity of

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life and the absence of any real goal or justification for this ever-cycling world-existence or else a spiritual perception of the Timeless, the Infinite, the Silent, the nameless and formless Peace beyond. The recoil of Arjuna is the tamasic recoil from action of the sattwa-rajasic man. The Teacher may confirm it in its direction, using it as a dark entry to the purity and peace of the ascetic life ; or he may purify it at once and raise it towards the rare altitudes of the sattwic tendency of renunciation. In fact, he does neither. He discourages the tamasic recoil and the tendency to renunciation and enjoins the continuance of action and even of the same fierce and terrible action, but he points the disciple towards another and inner renunciation which is the real issue from his crisis and the way towards the soul's superiority to the world-Nature and yet its calm and self-possessed action in the world. Not a physical asceticism, but an inner askesis is the teaching of the Gita.

THE CREED OF THE ARYAN FIGHTER*

The answer of the divine Teacher to the first flood of Arjuna's passionate self-questioning, his shrinking from slaughter, his sense of sorrow and sin, his grieving for an empty and desolate life, his forecast of evil results of an evil deed, is a strongly-worded rebuke. All this, it is replied, is confusion of mind and delusion, a weakness of the heart, an unmanliness, a fall from the virility of the fighter and the hero. Not this was fitting in the son of Pritha, not thus should the champion and chief hope of a righteous cause abandon it in the hour of crisis and peril or suffer the sudden amazement of his heart and senses, the clouding of his reason and the downfall of his will to betray him into the casting away of his divine weapons and the refusal of his God-given work. This is not the way cherished and followed by the Aryan man; this mood came not from heaven nor can it lead to heaven, and on earth it is the forfeiting of the glory that waits upon strength and heroism and noble works. Let him put from him this weak and self-indulgent pity, let him rise and smite his enemies !

The answer of a hero to a hero, shall we say, but not that which we should expect from a divine Teacher from whom we demand rather that he shall

* Gita II 1-38.